563 can they buy it. I took a photograph of the market
427 site.

764 Then we went to pekoeboeran, the cemetery, or at least
565 to one of them. There we noted one large cement Chinese grave, and numerous native graves. I again took a photograph. Saleh said that both men and women have two grave stones or wooden posts. Most of those I saw were low and small. Names and dates are carved on them, but are almost not readable. It is almost pathetic, as was the site of a bier with painting and the undertaker's name (I suppose) on the cloths around it. It was standing outside next to the house near Saleh's. Here, an old man of about ninety died last night and he is to be buried today. I was told that although these grave stones are low (orang hamba) [literally "slaves"], nobles have high ones.

472 Then we went to Liyu's other factory which is a com-
339 bination of brick and tile manufacturing. I took a photograph there. He is a rather remarkable person. Together his factories use eighty men.

326 Then we went to see the blacksmith shop. The smith is
463 an old man and they say that formerly he had a double
178 piston bellows, of the old style, such as is now found in the
782 Buginese country. Now, however, he uses a Makassar-
412 made single cylinder, double-action bellows, which is very effective. I asked Saleh if the smith employs special prayers, etc. He said that maybe the old man did, but that the young ones do not. He also said that usually here at least one son follows his father's trade. However, many young smiths now go to work in Makassar rather than work in the shop found in their own kampong.

Then we went to another smith's not far off. This belonged to the son of the old man. We saw a parang [large knife] and a right angle scythe in rough form. The bellows really worked. Then we went to the carpenter shop. Here
[322] everything is made, including wheels. The carpenter is a student of the old bearded fellow.

164 Finally we went back to the house stopping first at the
● 743 leper asylum of Makassar which is in the kampong. (See map)
758 [Lost] The leper asylum is run by a stocky, tough, Swiss Salvation Army nurse. The government built the asylum and supports it. It is very clean and impressive. Unless the lepers are in very bad shape, they live in bungalows. These dwelling places are much better than native houses. There are many children. The Swiss nurse said that the children especially get leprosy, and that when children are born in the colony they are taken from the parents who

generally agree in this matter. She said that there could not 164
have been a law compelling colonization as there is not enough 743
room to care for all the lepers here, who number in the thou- 758
sands (though India and Africa are worse off). So, many
lepers are still at large. Generally, those who enter are those [753]
who either fear infection spreading to their relatives, or those
whose relatives won't have them around, or those whom the
kampong compels to leave their local community. But they
have a happy life in a way, and this impresses the native mind,
because they get free and good food, good houses, etc. The [461]
nurse said that there is some trouble in getting them to work
as they will not do so unless they have to. Nevertheless, they
do all the work needed and the place is well cared for, in fact,
spotless. She said that psychologically there was little trouble
with the native lepers but that Europeans almost went crazy.
I saw only one Eurasian little girl. They weave their own [286]
clothes. I saw a backbar loom here [in the leper asylum at
Bolombaru--Analyst] and another in the old man's house. All
girls can weave, and practically all sarongs are homemade. I
saw some beauties. And now I know how the weaving is done.
The colors are really amazing. They weave a long narrow
strip, perhaps thirty inches, and cut and sew to make a sarong.
This takes from three to seven days. One military doctor
comes here three times a week. The rest of the work is done
entirely by the patients. The nurse said she liked her work and
seemed to be in excellent spirits. I told her that I would give
them old detective books. An old man [a patient in the leper 159
asylum, Balombaru--Analyst] (photograph) said that he had
formerly been captain of a prau. He had made a fine model of
one like his for his son, and was quite proud to show it off. He
said that he had sailed wherever there was trade, and that
formerly he might be away from three to four years. He said
that he had gone to Surabaja, Cheribon, Semarang, Batavia,
Padang, Singapore, Siam, Penang, and even China. He had
once had a chance to go to the United States (how?) but did not
go. He showed me a picture of himself when he was in Java in
the old days. It showed him, his former wife, and another
couple. All were wearing horn rimmed glasses (property
of the photographer?). He was dressed in a dark coat,
wide "slicker" pants of the twenties and a necktie. He was
not at all hesitant about talking of his former wife. He
said that this one was still in Java with one child. He said
he had only one male child by his present wife, but that he
had many other children by others. He even seems un-
certain as to how many wives, exactly, he has had. There

000 Mission, Timor. He said that the Catholics have a great organization, and that they do not force Christianity. They do not try to change the habits and clothing of the people. They tell the natives to do as they wish, and change as they please. But the Protestants force changes in clothing, tell them that they are damned if they do not change, etc. On Flores, west of Endeh, the Jesuits have worked far up into the mountains. They had a printing press in Endeh. They also have model farms, including a dairy. They train and educate the young, for example, they have trained the best agricultural man in Timor. He is a native priest who was sent to Wageningen, and then on his return was put into the governmental service. He pays rich returns because he is in the intimate councils of the government and knows all about the radjas, etc. Thus, by clever work, the Catholics have gained much control. Timor is not so good, as it is more influenced by the Protestants. This, of course, is the opinion of van der Wetering (whose views I do not always trust, but he may have something here). He said the system of the Jesuits is that when they start a mission they get money for five years. After that it must be self-supporting. And according to him it usually is.

565 Balombaru: Classes existed (exist?) within the slave
567 group too, and it is not the usual hereditary as against new slave idea, but rather that a slave of a noble feels superior to a slave of a commoner, and all grades in between. Thus, as I suppose is the case with servants in England, if you are a maid of a duchess you feel superior to the maid of a baroness. Thus the class idea ramifies, and pangkat is the essence of the whole social functioning.

175 Balombaru: September 3, 1949. Fourth day: First I went
● 743 to the leprosarium to give my books to the nurse. She told me about some awful Javan atrocities after the Japanese defeat in Surabaja. They even shot into the hospital from trees. The idea seemed to her to be to kill all white people.
181 She [i.e., the head nurse at the Balombaru leper asylum--
621 Analyst] said that the natives have no initiative, though there
743 is more evidence of some form of initiative here than in Java. She divided the colony into three kampongs. Each with an elected kepala kampong. They come to her only if they cannot settle cases.